/1 cont'd/

were suppressed, the fort of Lo-an was subsequently built. Miao troops of Kwangsi were then sent there as a garrison. They were called yao-kung-shou /"shooters of poison-arrows"/. After the military camp fell into disuse, their descendants scattered into the mountains and valleys, but they still bore the name of Miao. Even up to the present, they are still skillful in using poison arrows. The styles of their clothes, shoes, and queues are similar to that of ordinary people /i.e. the Chinese/. The dress of their women, however, are like that of the Li. All of them are able to climb trees like monkeys. They are not subject to taxes or levies of service. They never till the land in the plains but clear in the mountains to make plots where they plant mountain rice. (The Li people also do this.) They move once a year. When the land in the mountains recovers from depletion, they move back again. The bodies of their dead are usually burned or are simply hung on treetops to decompose through exposure. They are experts in making poison arrows. Whatever they shoot dies without shedding a drop of blood. /2/ They also practice sorcery and are able to control human beings and animals by means of amulets. Hence they are greatly feared and respected by both the civilized and uncivilized Li tribes."

In other localities many different names were used such as Lang-mu /"wolf eyes"/, Ta-shou /"attackers"/, and Lang-t'u ping /"soldiers from the land of wolves"/, etc. These probably also indicated the Miao. Wang Tso in his book, P'ing Li Chi /Record of the Suppression of the Li Uprisings/ said:

"...on that day the troops under his command were dispersed to advance to capture a road. He believed that the northern entrance of the head fortress in Hai-t'ien and Hsin-ch'ang was the central stronghold of the bandits. The central army was commanded by Ts'an-chiang* Ma Ch'eng, who ordered 10,000 Han-ta troops and Lang-t'u ping of Liang Kuang /i.e., Kwangtung and Kwangsi/ to attack the central stronghold." (See Vol. 9, "I-wen" /Literary Section/

*/Former title of a lieutenant colonel.--Ed./

/25 cont'd/

3. Hunting

224 411 Living deep in the mountains, the Miao people are the companions of birds and animals. In their leisure time, therefore, the men usually go out hunting. The principal weapon is the musket and gunpowder, which are imported by Chinese merchants. The gun is of the same type used by the Chinese. Only the leather [415 281] powder bag is made by themselves. The bow used by the Miao people is also an efficient weapon for hunting. It is made of wood, and the string is made of hemp. Iron arrowheads are used for hunting large animals, bamboo ones for birds. It is said that they have [278] a virulent poison which is made of a mixture of leaves of certain plants, gall of poisonous snakes, and other such things. Any beast shot by these poisoned arrows will die immediately without shedding a drop of blood. The poisoned arrows are always firmly sealed in tubes which are not opened until just before use. If they are exposed to the air for a longer period, the poison would be dissipated by exposure and the arrows cannot kill the animals. There are also 278 752 certain drugs to be used as antidotes to the poison. /26/ If a man is shot by mistake, he can be cured by taking a drug which is said to be made from wine dregs. After being buried in the ground for a few years, the moisture in the dregs is completely evaporated, and it becomes a hard lump. If a victim of a poisoned arrow swallows a piece of this, the poison is immediately neutralized.

224 171 In the Miao mountains, one may encounter the Miao in small groups of three to five with guns or bows in hand looking for birds and animals. They are all good shots who hardly miss. This skill can never be matched by the Li people.

4. Animal Husbandry

231 As far as the geographic environment is concerned, the Miao area is very suitable for animal husbandry. But in fact herding is not very popular among the Miao. We can hardly find a family among the Miao which owns a herd of several tens or perhaps several hundreds of mountain cattle, as is the case among the Li.

/139/

000 At Ta-ch'i we opened our box of medicines at Mr. Wang's house, but could not find any drug for dysentery. Mr. Wang's workmen 278 told us about a herb, used frequently by the Miao and said to be a kind of miracle drug to cure dysentery for the Miao. I suggested to Yüan-chiung that he should try it, as it might not do him any harm. He instantly resisted the idea and said he preferred death to taking the Miao drug. As we were put in such a predicament, with no medical facilities of any kind around this place, a thought suddenly struck me. As a child I had seen countrymen in my native place mix honey with tea to cure dysentery. Mr. Wang happened to have honey in his house, and we had brought along several kinds of tea with us. I mixed some and let Yüan-chiung drink it. Its effect is yet to be seen.

000 When we were at Ang-chi, though it was a filthy place, I was able to amuse myself by talking with the Miao. Back at Mr. Wang's house, it was like living in a castle; the place was much more comfortable, but I felt overcome with loneliness.

Third month, sixth day. (Saturday)

Originally I had thought that we should start for Pao-t'ing today, if Yüan-chiung was not any better. But after taking the drink of 278 honey in tea that I gave him yesterday, he has felt an immediate 164 effect. His dysentery has become much less frequent, and his spirits are much higher. As a complete cure seems in sight, we are glad to be able to cancel our previous plans.

After breakfast at ten o'clock, we set out for Wen-hua trading center, intending to take a closer look at the trading conditions of 226 the Miao and Li. At Wen-hua ten or more boys were making fish bombs, which they threw into the river to explode among the fish. We bought some 20 firecrackers for ourselves and asked the children to make a fish bomb for us. With it we caught about half a catty of fish, and we brought them back for supper.

243 The Li in the neighborhood were busy sowing and planting rice, and during the day we walked about the fields and talked with them.

/69 cont./

226 [227] from sinking, making it easier for the fish to bite. To catch fish with poison, they isolate a section of the river by erecting dams up and downstream, then cast the poison in the water to render the fish unconscious, when they are picked up. The [278] poisons used include tea paste, lime, potato seeds, willow leaves, and smartweed /t'u liao/. Tea paste, lime, and potato seeds have to be ground into fine powder before they are scattered in the water; the willow leaves and the smartweed are hashed into pulp with a hatchet, put into a bamboo sieve, and dipped into water. The pulp is rubbed against the bamboo with the hand to form a thick liquid, which is thrown into the water near a cleft or a cave in the cliff. When the fish smell the poison they become unconscious and float on the surface, and can be caught easily. Still another method is fishing in an illuminated pool. In such places as a shallow pool or a shallow place over a sand bar, they pick a suitable spot where they put a big rock and dig a deep pool called t'ang k'ou /"pool mouth"/. It is about a kung chih and a half in circumference and encircled with a screen of bamboo splints /Illus. 37-38 on pp. 70-71/ /72/, but with an opening left. Inside are laid slabs of stone, in which the fish love to seek shelter. When night comes the fisherman arrives with a torch. The fish are frightened by the light and struggle to escape, hitting the bamboo screen. Not a single fish is able to escape.

23[illegible] [24] The Miao rear cattle, horses, pigs, sheep, cats, dogs, chickens, and ducks. Cattle and pigs are the most important. Not all the cattle are for field work; some are slaughtered and sold for food. Pigs are used for food, and their manure for fertilizer. Horses, sheep, and ducks are comparatively fewer in number. Cats, dogs, and chickens are found in every household.

[245] Mulberry trees are grown in the Miao area. The Miao women also know how to raise silkworms. Formerly they did not know how to hatch the eggs. Every spring when the Chinese [439] started hatching silkworms, groups of them would carry baskets of native products to exchange for silkworms. They reared the

[text continues on p. 103]

845 /99 cont./
asked to utter and write spells to hasten the womb. After the
844 infant is born the cord is cut with a pair of scissors and the placenta is buried in the ground in the house or outside.

After childbirth a Miao woman drinks several bowls of cold water for the purpose of purifying her blood. Within three days
846 she goes out to the fields to work. There are cases in which a woman gives birth in the forenoon and goes out to work in the afternoon. It is said that the Miao woman is able to do this by
[278] eating a secret herb. For postnatal nourishment the poor eats
[556] eggs and the rich eats chicken.

553 Recently, the Miao have adopted the Chinese custom of
[177] inviting friends and relatives to a feast and naming ceremony on the third day after a child's birth. A name is sometimes
551 adopted according to the time of birth. For instance, if a child is born in a certain month, it would be named after the month. The chief of the Miao at the time of the rebellion during the
[805] reign of Emperor Ch'ien Lung was called Wu pa-yüeh /Wu, Eighth Month/. Sometimes the name of the season when the birth occurred is adopted. In another case, the weight of the infant may be used as the name, for instance, an infant weighing so many chin at birth will be named for that weight. In still other cases, the name of an animal, a pig, goat, sheep, dog, or cow is used in the belief that the child will be easy to raise.

853 There is no definite time for feeding the baby. Generally when the baby cries it is fed. If the mother has no milk, the
856 baby is then fed with sugar and rice. At the time of teething, if the first tooth emerges in the upper jaw, it is a sign of ill
[987] omen, portending the death of one of the parents or paternal
[763] grandparents, because the Miao believe that such a tooth is a
[826] grave-digging hoe.

/100/ A pregnant unmarried girl often produces an abortion
847 by swallowing mercury. Illegitimate infants are often drowned.
848 Properly married couples rarely practice abortion or infanticide.

8: Graham E-5 (1921-1936) 1937 AE5 Miao AE5



101 are also called TΛu TΛu Miao or Basket Miao because the women wear hats that are like small bamboo baskets inside. Near Laowat'an 老瓦灘 the Ch'uan Miao are also called Ch'ing Chi Miao because their clothing resembles the plumage of a certain wild pheasant. Near Chên Hsiung the Ch'uan Miao are also called Ho Shang Miao 和尚苗 or Buddhist Priest Miao because their clothing resembles that of a Buddhist monk. The Ch'uan Miao are also called Hmoↄ Swa or Chinese Miao because they have been much influenced by Chinese language and customs and the men dress like the Chinese.

## III. ECONOMIC LIFE

262 241 231 The food varies slightly in different localities and corresponds closely to that of the Chinese neighbors. The legends indicate that in former days there was a greater dependance on wild game, fruit, berries and vegetables.[4] The supply of these has lessened as the land has become more thickly populated. Even to-day in times of famine the poor avoid starvation by eating wild herbs, roots, berries and fruit. In the more favored localities there are rice fields and rice is the principal food of well-to-do people. Most of the fields are so steep that rice cannot be planted so that corn is the main staple of diet. It can be made into biscuits but very often it is ground and boiled and eaten, like rice, out of bowls with chopsticks. It is then called *pao ku fan* 包谷飯 meaning corn-rice or corn-food. Wheat, oats and buckwheat are also cultivated and made into biscuits. The garden supplies beans, peas, onions, turnips, cabbage, carrots and other vegetables. Pigs, cows, water-buffalo, sheep, goats, chickens, ducks and geese are raised and used for food, supplemented by fish and the flesh of wild birds and animals. Dog-meat is sometimes eaten by the poorest people, as among the Chinese, and also the flesh of snakes. The black snake is more often eaten than other snakes. Magpies are more often eaten than crows. House rats are seldom eaten while mountain rats are considered a delicacy by all. [278] Hawks are seldom eaten for food but their flesh is used as medicine.

262 Generally only the well-to-do eat rice and the poor eat corn meal. By the wealthy, meat is eaten once in several days, by the poorer, once in several weeks and by the poorest only at feasts and festivals. Vegetables are used whenever

4. One summer I spent my vacation in the high mountains beyond Mupin 木邦. I found that the local hunters, herders and medicine gatherers were quite dependant on wild vegetables for food and that over twenty species of wild vegetables were edible either in a raw state or when cooked. There were three species of wild onions and one of wild celery, and a native counted twenty-two species that he knew of.

[185 cont.]

796 789 The Eighth Month. The fifteenth day of this month is the mid-autumn festival. The local Chinese have the custom of making offerings to the moon, which the Miao-I do not have. Before this date, however, some frolicsome fellows among them might steal a pumpkin from somebody's yard and on the eve of the fifteenth day would dress it up into the likeness of an infant, complete with garment and shoes, and wrap it inside a dress. While one man carries the pumpkin, another would walk behind, simulating baby talk or baby cry. They also carry with them different eatables and visit neighbors and relatives who do not have children. On arriving, they would set off firecrackers and then knock at the door to ask for entrance. The childless family, knowing the visit in advance, would prepare a feast to entertain the visitors in the hall. After entering the house, the visitors would take the pumpkin to an inner chamber and place it on a bed, imitating at the same time a child's crying. One visitor would then spit into the bed and exclaim: "The baby is wet!" On hearing this noise the owner of the house dashes into the room and invites the visitors to the feast. This performance is commonly known as "presenting the old pumpkin," and is regarded by childless couples as a good omen for childbearing. If in the future the recipient should actually give birth to a son, the pumpkin bearers would be treated to another feast.

273 796 The Ninth Month. The ninth day of the ninth month is the Ch'ung-yang festival. On this day the Miao-I families within the district all eat tz'u-pa and make wine, known as Ch'ung-yang wine. It is said that the wine made on this day is especially delicious in taste and can last for a whole year without becoming weak.

796 The Tenth Month. No festivals.

The Eleventh Month. No festivals.

[186] The Twelfth Month. The eighth day of this month is known as "La-pa," on which the Miao-I have the custom of competing for the first bucket of water. The bearers are all [312] women, who rise early in the morning to go to the nearest well to draw the first bucketful of water to carry home. It is used to [278] cook rice for the animals, to wash the women's hair, and to brew

M [186 cont.]
7% tea. It is said that this tea, when drunk by old folks, can cure
● [278] coughing. On this La-pa day the families cook the soft congee
M rice [chou], known as "la-pa-chou," instead of the hard, dry
[262] rice. This custom is the same as that of the local Chinese.

The last day of the twelfth month is the day to banish all
M bad luck, and is known as the "Big New Year Eve." On this day
[177] all the Miao-I families do a thorough house-cleaning. They go to the mountain to collect bamboo branches and tie them in a bundle to be used as a broom to brush away the dust accumulated during the year. They also wash their household implements and utensils, and thus tidy up the whole house to give it a completely new look both inside and outside. In the morning they make tz'u-pa to feed the cow and buy from the village fair many varieties of New Year delicacies. In the evening they put wine and food outside the gate as offerings to heaven and earth and their ancestors. After the sacrifice they gather together for dinner in the house. They pick out some rice and meat from the table to feed the dog. After dinner the elder of the house distributes cash presents to the children. No one goes to bed on the New Year Eve as candles burn, firecrackers resound, and singing and music from the reed-organ rend the air the whole night until dawn. This is known as keeping the vigil of the year.

M
[114] (This article was published in Shê-hui yen-chiu, No. 35, October 22, 1941.)

[190] The Drum Tower in the Tung-chia Area

Ch'en Kuo-chün

S
161 The southern border region of Kweichow province has a subtropical climate and food from nature is comparatively easy to obtain. There the life of the Miao-I people is easier and their physiological growth is faster than that in other Miao-I areas in Kweichow. For this reason the population in this district increases

/236 cont./

757 Individual medications of the Meau are extraordinarily complicated in their manufacture. For example, in the fight against amoebic dysentery, unsuccessful though it is, a mixture consisting of 21 substances is given. For skin diseases, especially scabies, the Meau use a medicine called tăun yă. It is made from the sap of a whole number of various trees, lianas, and euphorbias and is used externally. Gonorrhea is treated with an herb extract taken internally. Its efficacy, which I could not test, is supposed to be good.

752 The Meau are also successful in the treatment of wounds, as I was able to ascertain. They take the foliage of two large-
[824] leaved climbing plant, called yă yŭ and mā tlăń, crush the green leaves in equal amounts, and apply the substance to the
[270] wound. Opium is eaten to ease pain and also for diarrhea.
[757] There is supposed to be a remedy which produces contraction of the uterus and which is given in connection with difficult
845 births.

757 In addition to remedies which possibly are actually effective medically, the Meau use a whole number of quack medicines.
[840] For example, the dried human umbilical cord placed upon persons who have fainted is said to revive them. For struma, a tuber, kă, roasted and pounded, is applied. Its inefficacy is clearly seen by the extraordinary frequency of struma. The
752 remedies of the Meau for snake bites and scorpion stings are also ineffective. For the bite of the green tree-snake, crushed gourd
[827] leaves are put on the place of the bite; for cobra bites, ear wax.
[270] For python bites, tartar is placed on the wound; for other snake bites, opium again is applied.

177 In addition, Chinese medicines play an important role;
● 278 among them the aphrodisiacs in particular are very numerous,
832 almost all of which can be traced back to Chinese origin. For example, the pulverized horn of the rhinoceros, for which the Chinese /237/ pay up to 1,000 marks apiece, is used as a means of strengthening waning sexual powers. Pulverized stag-antlers in bast serve the same purpose, for which the horn from a knaggy stag /Kolbenhirsch/ is regarded as almost more valuable than

/237 cont./

177 the horn of the rhinoceros. Furthermore, the penis of a steer,
278 which is taken pulverized, is regarded as a good aphrodisiac.
832 Among the medications of the Meau many efficacious
ones may be found in view of the intelligence and excellent
757 power of observation of these people, as well as the fact that
278 they are often successful in combatting disease. In my opinion
114 it would be quite worthwhile for our modern medicine to test
the medications of the Meau pharmacologically. We must not
forget that a whole series of our medicines go back originally to
medicinal plants of peoples usually much more primitive than
the Meau. I shall mention here only opium, kola, cocaine!
It can hardly be assumed that among the hundreds of medicines
that the Meau physician uses no actually useful ones would be
found.

Unfortunately I was not permitted the time to occupy myself with this special problem. In addition, my botanical knowledge was not sufficient for classifying the medicinal herbs put before me. Hence I had to limit myself to listing the names of the most important drugs in order to obtain at least a general view of those diseases that the Meau themselves are able to treat successfully.

845 In obstetrics the Meau are quite skillful. For example, even
in transverse presentation they are able to turn the child in the
uterus by reaching in through the vagina with the hand and
assisting the work of the hand through massage from the outside.
752 They are most skillful, however, in the treatment of bone
fractures, which are carefully set and bound with two splints and
bandages. On the other hand they are not capable of doing
[845] trepanation and surgical operations, such as the opening of
abscesses, Caesarean section, and so forth.

278 Arrow poison plays an important role among the Meau. It
is said to be very effective, so that only two arrows shot from
the crossbow is sufficient to kill even the strongest gaur within
three or four hours. Possibly a poison affecting the heart may
be involved. /238/ Extraordinary care is devoted to its manu-
facture. The basic substance is obtained from the bark of cer-
tain trees in the primeval forest, probably euphorbias according

/238 cont./

M
278 to the description, which are tapped by means of four diagonal cuts placed opposite to one another, similar to the procedure for obtaining India rubber. The sap flowing out hardens in the air into a viscous rubber-like mass, which is collected. Now the same weight of water is added, and the sap is cooked with
M constant stirring, over an open fire. The substance thus obtained
[415] is poured into bamboo flasks which are sealed airtight. After cooling off, the mass becomes solid again. Before use it is warmed slightly and thereby again becomes liquid. Then one adds tobacco juice and ground pepper and dips in the arrow; dries the adhered portion over the fire, and repeats this procedure until the arrow points are thickly covered with the now black poisonous mass.

If well sealed in tubes, the poison keeps for years; applied to the arrow and kept over the hearth, as is customary, so that the smoke prevents the growth of putrefying bacteria, it remains effective for about a year.

A
M As an antidote the Meau and, probably in imitation of them, the Akha use cooking salt, which is rubbed into the wound
278 with good results. Moreover, the wounded person is given large
752 quantities of tea to drink and is made to sweat.

A
752 The Akha who, as was already mentioned, depend almost entirely on the neighboring peoples in their medications, are also
[177 far behind the Meau in the treatment of wounds or bone fractures.
757] To be sure, they know how to set fractured bones in an emergency, but they cannot perform any kind of operation.

A
278 The Akha in Thailand do not even make their arrow poison; instead, they buy it from their neighbors, chiefly from
439 the Meau.
M
439

39: Bernatzik--478 E-5 (1936-1937) 1947 AO1 Thailand
Mico AE5

/351 cont./

226 The statements in the literature about the fishing of the [114] Meau vary, depending on which territory of the Meau the [184] authors visited. For instance, the information by Abadie (1)

1. Page 162.

is completely opposite to my own observations. He writes: "The Meau are no fishermen, since fish are quite rare in the upper course of the mountain streams. They eat fish, how- [262] ever, both fresh and dried, whenever the opportunity presents itself."

On the other hand, the observations that Savina (2) con-

2. II, p. 230.

veys are entirely different again: "In the evening, after the meal, the young people like to go fishing and search half the night under the rocks. One sees weirs at the foot of all the waterfalls. If one gives pins to the children, they immediately make angling hooks out of them. Communal fishing by villages usually takes place at the beginning of summer, [312] when dams are built in the watercourses in order to put the [241] rice fields on the mountain slopes under water. Then the [278] fish are poisoned by means of the bark and leaves of certain trees, which are thrown into the water in the upper course of the stream."

226 278 Among the Meau in northern Thailand whole troops of men, women, and children join together in order to pursue their favorite pastime, fishing with poison. First the leaves and bark of a certain tree are collected in the forest. When eight carrying baskets are filled, /352/ they are taken to the village, two additional baskets are filled with wood ashes, and then they all set out. When suitable places are reached, that is, deep places in the river bed fed by a scant supply of water, men, women, and children pound with cudgels the bark and the leaves brought along, mix the wood

39: Bernatzik--479 E-5 (1936-1937) 1947 AO1 Thailand
Miao AE5

/352 cont./

226 ashes into the mass, and pour it all into the inlet of the pools. It takes only a few minutes for the stupefied fish to come to [278] the surface. In a short time, the stream is "cleared" of fish, but not only at this spot, for the poison flowing downstream kills for miles farther on primarily the young fish, for which even the diluted poison is still fatal, though it is no longer dangerous for the larger fish.

[227] Fishing is also done with hooks without barbs and with small hand-nets (see the chapter, "Handicrafts," Fig. 347), as well as with simple weirs (Fig. 266). The latter are 60 [285] centimeters high and /Fig. 266 appears here/ plaited loosely out of bamboo strips five millimeters wide, so that only larger fish and crabs are caught. The weirs are put in the brooks. This kind of fishing, in contrast to the fishing [857] methods described, plays only a minor role, although the young lads in particular like to practice it. In addition, the Meau are masters at catching fish with their hands. They cautiously probe the hiding places of the fish under the stones and roots and, with lightning speed, seize the animals by their gills as they calmly remain in their hiding places. At [165] this sport, however, many Meau have fallen victim to [136] poisonous water-snakes.

[221] The time for fishing is after the harvest in the dry season. Then the streams have reached their lowest water level, and a narrow channel connects the deep pools where the fish seek safety. Then every fishing method of the Meau, with the exception of angling with hooks, is productive. The latter, on the other hand, is practiced only at the time of rising water, when the clear water is made turbid by downpours.

[184] Fishing baskets, dams, fences, fixed nets or drag nets, [227] fishing spears, and /353/ fishing arrows for crossbows or bows are, like harpoons, unknown to the Meau in Thailand.